Lutheran Herald

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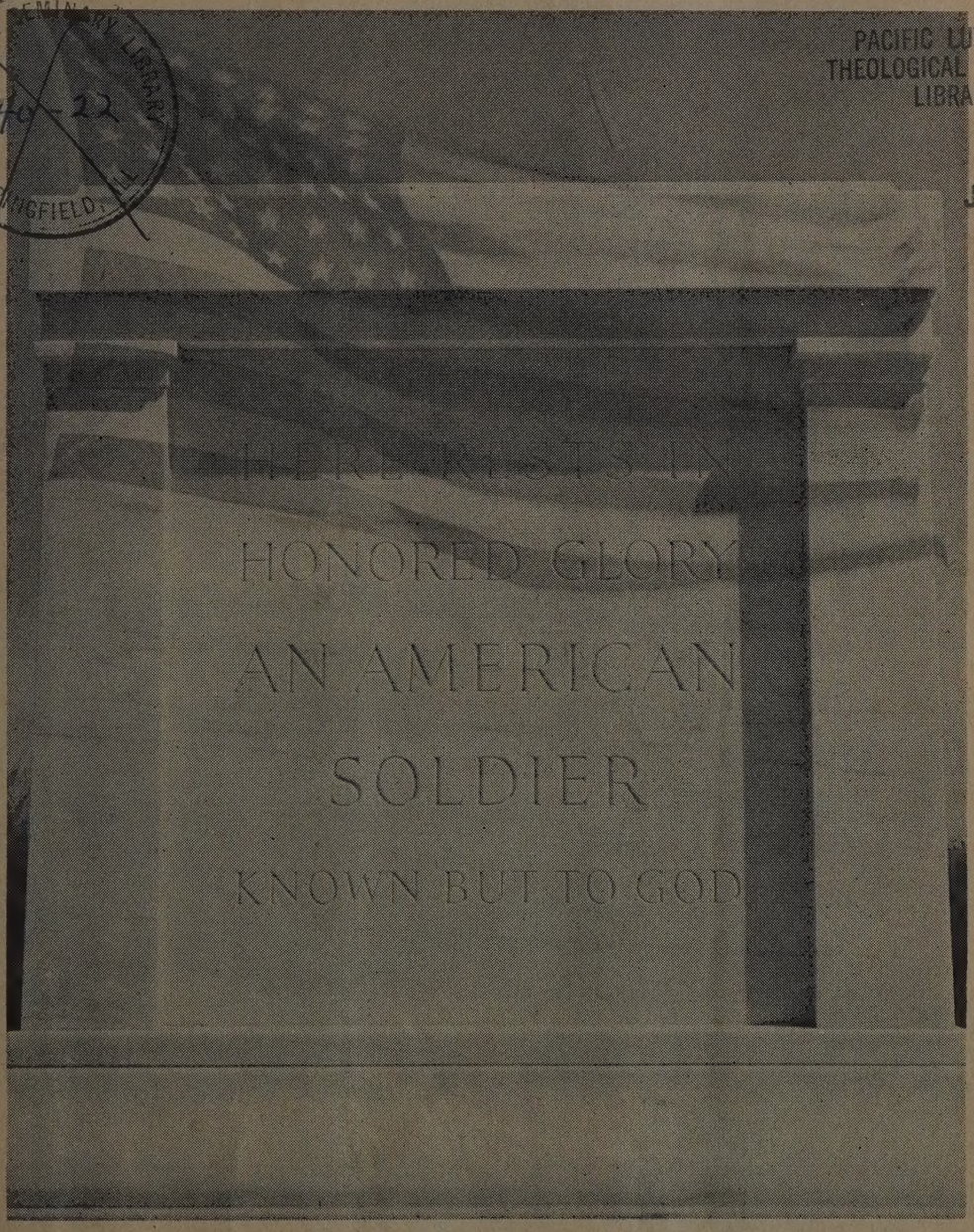

LUME XL MINNEAPOLIS, MINN, MAY 29, 1956 NUMBER 22

MEMORIAL DAY, 1956

Let us now praise famous men,
And our fathers that begat us.

The Lord manifested in them great glory,
Even His mighty power from the beginning.

Such as did bear rule in their kingdoms,
And were men renowned for their power,

Giving counsel by their understanding,
Such as have brought tidings in prophecies:

Leaders of the people by their counsels,
And by their understanding men of learning for the people:
Wise were their words in their instruction:

Such as sought out musical tunes,
And set forth verses in writing:

Rich men, furnished with ability,
Living peaceably in their habitations:

All these were honoured in their generations,
And were a glory in their day.

There be of them that have left a name behind them,
To declare their praises.

And some there be, which have no memorial;
Who are perished as though they had not been born;
And their children after them.

But these were men of mercy,
Whose righteous deeds have not been forgotten. . . .
Their bodies were buried in peace,
And their name liveth to all generations.

From the Hebrew, 1st century B.C.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edit**

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UME XL . . . NUMBER 22
nneapolis, Minn., May 29, 1956

Lutheran Herald

Inusual Missionary Equipment

James A. Ryberg

To Madagascar With a Power Winch, An Electric Generator, and a Bible

five-ton power winch, an arc-welding outfit, and ,500-watt electric generator may not seem like stand- equipment for a missionary, but they were among ns purchased in Minneapolis by Donald S. Marten- before leaving for Madagascar in mid-April as a ssionary of The Evangelical Lutheran Church.

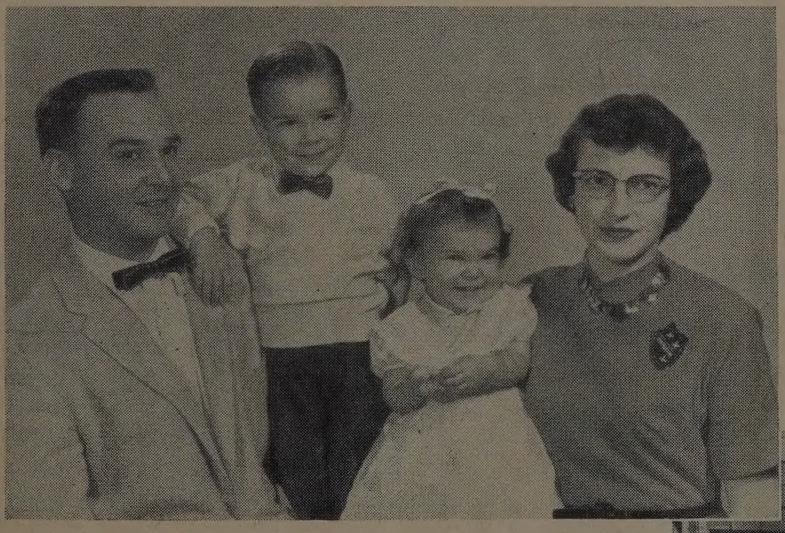
These tools, plus shop equipment, a two-ton stake ck, and a Bible will be used by Martenson, 33, in ilding new mission stations on the ELC's Madagas- field, plus completing construction of a hospital, a rmitory, and classrooms for an ELC-sponsored teach- training school.

With his wife, Marian, and children (Donald H., Blenda C., 1), Martenson sailed from New York oard the Queen Mary on April 11. After several months in Paris to study French and (hopefully) Malagasy, the family will proceed to Madagascar later this summer.

A native of Boulder, Colo., young Martenson envisions his task as large, and sees in it "plenty for me to do," adding, "With God's help, I look forward to the challenge and pray for opportunity to witness."

As expressed in his application to the Board of Foreign Missions, Martenson's main purpose in volunteering for this unusual job is "to relieve the missionaries of their building responsibility, so that they may devote all their time to winning souls and establishing congregations."

A successful contractor in Albany, Oregon, until he sold out his business to volunteer for the Madagascar



Left: Donald S. Martenson, his wife, Marian, and two children, Donald, age 3, and Blenda, age 1.

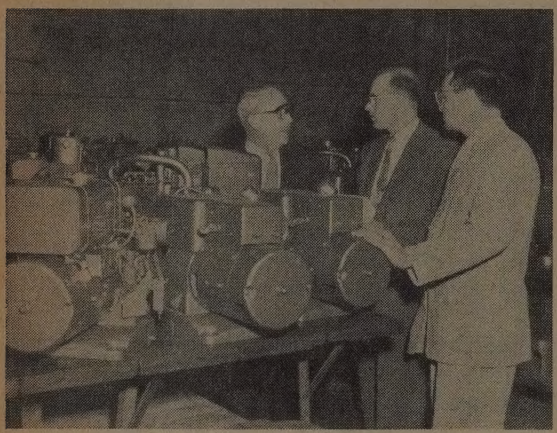
Right: Mr. Martenson, left, inspects a five-ton hand winch at a Minneapolis implement concern. Irwin Lerberg, foreign missions executive assistant, looks on.

ELC Photos

mission field, Martenson built the church and parsonage for his home parish, Faith Lutheran, a home mission congregation. He has also helped in constructing a church in Milwaukie, Oregon, as well as building many homes in Albany.

The young missionary-builder is a veteran of 30 months' service with the Army in the South Pacific during World War II, during which the experience of seeing "natives living without God" first stirred in him the desire to devote his life to Christian service.

Discussing his Madagascar assignment and his reasons for leaving private business to become a missionary, Martenson revealed his contracting work had been "lucrative," but that he had felt "unsatisfied that I [was] doing God's will." He and his wife both felt called to the foreign mission field, he said.



Martenson (right) and Lerberg (left) discuss electric power needs of the ELC missionary builder in Madagascar, while inspecting electric generators in Minneapolis. Salesman (center) from a Minneapolis manufacturing concern listens to their problem.

Martenson is interviewed by Dr. R. A. Syrdal, execu[tive] secretary of foreign missions, in a radio broadcast.

Men like Martenson are helping to solve a comp[lex]ity of duties which continually confront our missiona[ries] overseas. Similar specialists on ELC fields today incl[ude] an agricultural expert serving in South Africa, and [an] industrial arts teacher (specializing in auto mecha[nics] and carpentry) in the French Cameroons.

Martenson's brother, the Rev. Robert R. Marten[son] is an ELC missionary in the French Sudan.

The Lady and the Manse

Who can deny spring which has thrust through the snow and frozen earth, melted its opposition, and trembled into fragrant bloom? And yet—how many will deny the springtime of their souls, their resurrection from the winter of their sins?

There is within us that which turns our eyes backwards, makes us dwell on our sins and moan over neglect of past opportunities. But that keeps us loitering in winter, when through Christ, it is already spring and a new day is at hand.

Surely we would be blessed if we lived up to each circumstance as it befell us, and (as the grass which admits the influence of the slightest dew) we confes[s] today what the Lord has done for our souls.

"Yesterday is ashes, tomorrow wood," say the Indi[ans]. "Only today does the fire burn brightly!"

*

"Sure, I like to have them make a fuss over me [on] Mother's Day," exclaimed Marcia Brende, "But at [the] same time, it scares me to death to realize that so[me] day I'll be only a name on somebody's family tre[e] an ancestor, if you please!

"When I think of my descendants—what they'll [be] like, where they'll live, what they'll believe—that's w[hat] I wonder if I deserve any honor at all. You see, [the] big question is not the food and clothes, and soap a[nd] water; but have I done enough about Christ in the li[ves] of these little first descendants that I can get my ha[nds] on?"

*

While driving to a pastors' get-together one day, I heard an opera singer interviewed on a radio sh[ow] and one of her remarks impressed me deeply. She s[aid]

u have to love your role, if your audience is to love oo."

n't that true for us as members of a Christian rch too? Unless we with heart and soul love our s, the watching world won't be too impressed either.

*

see now why my hair is getting gray. Our son Paul d enough to reminisce! He has been chuckling over e days (surely it was only yesterday!) when everyg seemed to center around Hopalong Cassidy with six-shooters, until along came Davy Crockett with rifle. Now it's about time for another hero, our boy ntains, and he suggests they try the Apostle Paul his Epistles! Hmmm—pretty potent weapons at !

*

Ann came up with an interesting thought after ring our PTR Missioner talk about recovering lost s for Christ. She agreed that we all need recover- but decided a better term might be "reupholster-"

"We're all so padded with sin," she explained, "that worldly slipcovers can't hide the raggedy upholstery broken springs, so we have to be stripped down to frame, and maybe even rebuilt before God can make us beautiful or useful as He wants us to be."

*

Then the choir entered the loft last Sunday, aware- of something special flowed like a warm breeze ough the group, and their prayer-prelude was as a ediction upon the gentle old man who was back in usual place where he could see and hear the choir .

Old Man Monson was back—a little shaky and notice- thinner after his heart attack, but with the same twinkle in his eye. He claimed he'd had such a nderful time when he was sick, that he wouldn't e missed it for anything!

or one thing, he'd collected an enviable number of cdotes, and he gleefully teased me with the story the woman who, when she was ill, would piously h, "Oh, yes, the one the Lord loves—that one the rd refines!" But when her husband was sick, she'd p, "Aw yah! The ungodly will be scourged often!" But while we enjoyed laughing together, the most nderful thing we shared was that blessed experience having lingered for a time, just a breath away from th. At a time like that, when life is reduced to minims and all strength has fled, one learns that it is y the soul which burns—as a thin small flame. The dy lies empty and spent, like the clay it is; a barren steland, stripped of pride and purpose, void of feel-, unneeded, unwanted by its inhabitant.

Then there comes into focus that last great truth—which should also be first—that only in God can we have life; and that life is not a thing of flesh, the look of an eye, the touch of a hand, or sound of a voice, but it is a thing of the spirit which we cannot sustain—for life is a gift from God, and He alone feeds its flame.

"In whose hand is the soul of every living thing, and the breath of all mankind" (Job 12:10).

How dreadful it would be to reach that hour and not have the flame of eternal life lit in our hearts!

*

Grandpa Galen says he's decided that obstacles are put in your way to find out if you really wanted a thing or just thought you did, because obstacles (honestly met) make you evaluate the principles at stake—whether they're worth fighting for—or worth nothing at all.

*

"Hey, listen to this one," called Steve Brende from over the back fence: "When folks soft-soap you, friends of mine, don't let their arts deceive you. Best be alert—they'll do you dirt—then try their best to clean you!" We agreed it was every bit the nifty he claimed, for it's amazing how often that's true—even among people who claim to be Christians.

*

Once when JoAnn and Paul had been very disobedient, little Julie (then four years old) hastened to assert her horror at their behavior until we asked, "How about you, Julie? Did you keep your promise to behave?" She responded, "Well—JoAnn and Paul broke their promises and throwed them away, but I only cracked mine a little bit."

Pastor Paul says we're all little Julies—thinking that as long as we haven't offended with "big" sins, surely the little ones won't show much! But Scripture tells us, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all!"

*

When Pastor Paul was to fly to Minneapolis for a meeting, I helped him pack, and slipped into shirt and pajama pockets, into socks, shaving kit, books, etc., little notes to remind him of me.

After he'd left, I began to find notes from him, in my jewel case, house coat, billfold, the coffee can, etc. How we laughed to think how each had been so happily unaware of the other's attempt to wrap the other in warm reminders of love.

But you know, it's that way with God too. Every time we think we've done something especially fine for Him, we soon discover that He's shown even more love for us than we'd ever seen before. They say you can't outgive God; you can't outlove Him either!

PASTORINA

Concerning Our Brethren

Harold B. Kildahl, Jr.

THE FIRST SUNDAY AFTER TRINITY

Text: Luke 16:19-31

He had five brethren. He was concerned about them. But he waited too long. It's an old story, really, the same old story of people who wait too long, who, during the period of "waiting" permit extraneous things to occupy both mind and heart.

Life had been pleasant, certainly. There was plenty, and plenty usually provides ease, and ease is the father of a self-centered life. The rich man lived for himself. He didn't even see Lazarus, let alone express concern about the plight of Lazarus. Life was a gay, carefree, and self-satisfying experience. There is no mention made of any concern for others, not even for his brethren, until it is too late.

The application comes clear. Apply it to nations, if you will—the fat and the lean. It becomes us who are "fat" with this world's goods to be compassionate in relationship to our brethren—while compassion is ours to offer. Apply it to individuals, if you will, the rich and the poor. It becomes the "haves" to be considerate of the "have-nots," while consideration is theirs to give. Apply it to the faith and you will come away with realization that those who have the Gospel are u the constraint of the Word and the Spirit to give others who know not the saving truth.

The law is fixed and inexorable, and the comm has been given by the Lord. It reads something this: "Give and it shall be given unto you." And a "True religion . . . to visit the fatherless and the wi in their affliction." And again: "We ought to give selves unto the brethren."

And the time is now, of course, before the "g fixed," before it is too late. Can there be any sorrowful experience than a conversation with a man who sadly shakes his head and says, "I w could do it over again"? Is there any heavier bu to bear than the bundle of accumulated regrets life offers the unseeing, the unresponsive, the centered people of the world? Such a burden a all others is hard to bear.

Now concerning our brethren, friends, the pa for life is the pattern of Christ who gave Himsel us. The motivation is Christ and His love. The o tive is Christ and His glory. Christian friend—"bea another's burdens and so fulfill the law of Christ," this do without waiting too long, before it is too Amen.

Fortnightly Review

Fredrik A. Sc
President

During January, March, and April special meetings were held in each of the ten districts of the Church in order that the union documents could be examined more in detail than time will permit at the General Convention. Two meetings were held in the California District, and three in the Eastern. Each of the other eight elected to hold one meeting for the entire district. Only one meeting was called as an official district meeting; namely, that of the South Central District. It was for this reason that this district's memorial to the General Convention was printed in LUTHERAN HERALD of May 8, 1956.

Questions have been asked about what happened in the other district meetings. Before answering this question, it is important to know that each district was free to conduct the meeting as it might please the district itself. The Union Committee made a team of two men (only in two meetings was the Union Committee represented by one person) available for resource purposes, ready to be used as the district president and the meeting itself might wish. Some meetings conducted straw ballots, some regular ballots, and some none at all.

The attendance at the meetings varied from good to very good. The level of interest was high in all meetings. Questions covered a wide range of the u issues, but in a few meetings the attention seeme freeze on Section 2 of Article X of the Article Union, concerning membership in the World Co of Churches. In the meetings where ballots were t the following results have been reported:

California

A desire was expressed to have the Union Comm give further consideration to the name and to the eral convention provisions for the new Church. District Council was asked to prepare resolutions t presented at the California District meeting to be c at the General Convention, with the possibility th memorial may be presented to the Convention.

Pacific

A Resolution was passed by the Pacific Pastoral ference held at Camp Menucha, Oregon, April 3-5, as follows:

"BE IT RESOLVED BY THE PACIFIC DISTRICT, ELC, we memorialize our ELC Union Committee, req

that they consider proposing the following sug-
d procedure:
1) To refer Article X of the *Report of the Joint*
n Committee back to the Joint Union Committee.
2) To refer the question of membership by the
church body in the World Council of Churches
mail referendum to pastors and congregations of
uniting bodies within six months preceding the
, 1959, Constituting Convention.
3) That the ballots of the referendum shall be
d and kept—that the ballot box shall not be opened
counted until after they have entered into union;
that after the Union is consummated, the resulting
be declared and binding on the new Church.

"(4) That opportunity be given for a free and open discussion of the World Council of Churches issue in the uniting bodies at least six months before referendum ballots are sent out."

The Canada and South Dakota districts reported a high level of interest and good discussions. The Canada district conducted no balloting. In South Dakota there was some voting, but no report of the manner in which the questions were stated. The vote on whether or not the union documents should be approved carried by a large majority (exact vote not recorded).

The ballots conducted in other districts were sufficiently alike so that the results may be grouped under the columns listed below:

RICT		ISSUES	
TERN	Name*	Sec. 2, Art. X**	Adoption of Report***
ilwaukee	108—Yes 19—No	96—Yes 13—No	96—Yes 18—No
ooklyn	19—Yes 11—No	35—Yes 3—No	38—Yes 0—No
u Claire	21—Yes 30 for the name "United Evangelical Lutheran Church"	37—Yes 7—No	39—Yes 0—No
TH DAKOTA	144—Yes 106—No	151—Yes 85—No	234—Yes 14—No
THERN MINNESOTA	"Almost unanimously opposed."	81—Yes 55—No	121—Yes 15—No
THERN MINNESOTA	183—Yes 118—Some other name	163—Yes 64—No	
KY MOUNTAIN		Voted "to refer Article X back to the ELC Union Committee with the request that they again approach the Joint Union Committee with the suggestion that the WCC issue be made a subject of referendum sometime during the year before the actual merger takes place." 39—Yes 9—No	If no alternative on Art. X, 30—Yes 18—No

. I of the Constitution for the new Church states the name shall be American Lutheran Church."

c. 2 of Article X of the Articles of Union provides that: "(1) In loyal with the United Testimony on Faith and Life ('Spiritual Fellowship'), we to one another continuing purpose to seek out and utilize the strength ies in the oneness of the whole fellowship of believers in Christ, while lly safeguarding the truth and the power which are in full mutual belief onfession of Christian truth. We therefore recognize the need for councils onferences with fellow Christians of different confession, on the various of agreement and interest, and for joint action where good works may omplished and faith not denied.

Inasmuch as The American Lutheran Church will face the responsibility aring common witness with other Christian Churches in the universal Christian Church, it is agreed that:

"The American Lutheran Church shall at its constituting convention adopt resolutions applying for membership in the World Council of Churches, which resolutions shall be immediately effective without referral to the districts. This membership shall, however, be subject to review at the first General Convention following the constituting convention of The American Lutheran Church, such action to be decided by a majority vote of the convention without subsequent referral to the districts. Procedures for review shall provide opportunity for presentation of the issues on both sides of the question, such presentation to be under the supervision of the Church Council."

***By request of the General Convention of 1954, the Union Committee was asked to prepare a Constitution with Bylaws and Articles of Union. The Report to the General Convention submits these three documents.

he district reports make it apparent that we will to try to squeeze the official business of the Conion into fewer sessions than was planned in order rovide more time for consideration of the union documents. The suggested Agenda for the Convention's action on the union documents as submitted in the "Fortnightly Review" for February 28, 1956, will therefore be set aside in favor of a new Agenda.

Luther College Presents

Gerhard Frost and Knute

MARTIN LUTHER LECTURES

After more than four centuries, the influence of Martin Luther is still a dynamic force for western man. Inaugurating its Centennial Celebration, Luther College will present three eminent Reformation scholars in the first annual series of its *Martin Luther Lectures,* September 30 to October 3 of this year.

Discerning Christian thinkers agree that the issues which were laid bare by the Lutheran Reformation are alive as ever today. Few men in the history of Christian thought have been credited with greater contributions to mankind than has Luther. Few, if any, have been praised more highly or maligned more fiercely. It remains for the Lutheran Church to place continued research in the area of Luther's thought. The Martin Luther Lectures therefore come as one answer to a fundamental need.

With the approach of the first centennial observance by a college of our Church, a protracted annual series of studies of the great reformer is timely and appropriate. Present plans of the division of Religion and Philosophy call for the lecture series to continue, with renowned Luther scholars appearing annually for six successive years, culminating with Luther College's one hundredth anniversary in 1961.

From a basic concentration in the field of Luther's theology, a further study will follow of the many bridges leading into the reformer's social and political theory, his ethics, his contributions to preaching, to education, and to the arts.

A salient feature of the annual three day institute will be the sharing of insight and inquiry through open and informal discussion following each lecture. A generous subsidy for this program of research is presently being provided by the Lutheran Brotherhood Life Insurance Company.

The first three lecturers will be Roland Bainton, Gordon Rupp, and Warren Quanbeck.

Dr. Bainton of Yale Divinity School, New Haven, Connecticut, has long since established himself as one of the preeminent figures in the vast field of Luther study. His name has become synonymous with authentic scholarship and vital expression. His books and articles have gained for him a merited position in the front ranks of Luther scholarship. Among these are his widely circulated "Here I Stand," "The Martin Luther Christmas Book," and many others. Besides his many writings on Luther, the Yale professor has been known as a stimulating speaker.

From across the seas comes Gordon Rupp, profe of Church History at Cambridge University in E land, whose voice has commanded attention wher Luther study has been a serious concern. Experts h appropriately praised his "Righteousness of God," a ume of essays on Luther's place in Christian hist This book comes to grips with the most controve aspects of the Wittenberg professor's work and doubly interesting, being done by a Methodist the gian from Britain.

Dr. Quanbeck, professor at Luther Theological Se nary, represents the growing ranks of young Amer Lutheran scholars in this field of study. His appeara on the academic scene with ranking authorities Luther is ample testimony to the increasing pres and ability of scholars of our own Evangelical theran Church.

The Martin Luther Lectures, it is believed, will att a large number of pastors and scholars as well as terested laymen of our Church and other denominati In the tradition of lectureships, it is anticipated new publications will emerge from the annual serie shed further light to the world on the implications Luther's rediscovery of the Gospel.

If popular response should demand it, Luther Coll would be encouraged to step into its second century advancing the Gospel of Jesus Christ by offering t wider body of students a permanent program of v research.

Progress Report

LUTHERAN REFUGEE SERVICE

235 Fourth Avenue • New York 3, N. Y.

May 7-11, 1956

Assurances	
To January 1, 1955	2,22
May 7-11	12
Total Assurances	8,79
Arrival of Refugees	
To January 1, 1955	6
May 7-11	4
Total Refugees Arrived	5,50

Pastoral Care Institute

June 14-19, 1956

A Summer Session at Luther Theological Seminary, St. Paul, Minn.

Fredric M. Norstad, Director
Ham Muus, Associate Director

In response to the increasing awareness and demand for more training in proper methods and principles for pastoral care and counseling, this intensive study institute will be held at the Seminary for all interested pastors and students.

It shall be the purpose of this institute to give basic, relevant help for the pastor who ministers to people with problems. Morning sessions will consider "the pastor"—his task as shepherd, his attitude and heart, his role as counselor, his responsibility to the "sick." An exciting emphasis of this institute will be lectures on the relationship between preaching and counseling. There will also be attention to basic techniques and principles of pastoral counseling. The afternoons will be given over to informal problem clinics under the direction of the Staff. A field trip is tentatively scheduled for one afternoon. Specially selected films relating to the course of study will be available for evening viewing.

INSTITUTE STAFF:

The Rev. Herbert Lindemann, English Lutheran Church of the Redeemer, Fort Wayne, Indiana—outstanding pastor, counselor, author
The Rev. Fredric M. Norstad, Minnesota Lutheran Welfare, Institute Director
Dr. Alvin N. Rogness, President, Luther Theological Seminary
Dr. Edmund Smits, Luther Theological Seminary
Dr. John P. Milton, Luther Theological Seminary
The Rev. Arndt Halvorson, University Lutheran Church of Hope, Minneapolis
Dr. John Keller, Minnesota Lutheran Welfare Staff, Willmar State Hospital
The Rev. Edwin Ostroot, Trinity Hospital, Minot, N. Dak.

INSTITUTE COSTS:

Tuition: $15.00
Room: $3.00 (for the week) available at Dormitory—(bring bedding)
Board: $10.00 (estimate) available at Seminary

SCHEDULE

JUNE 14 Thurs.	15 Fri.	16 Sat.	17 Sun.	18 Mon.	19 Tues.
:00-:50 Rogness	Milton	Halvorson			Keller
:00-:50 Lindemann	Preaching & Counseling			Lindemann	
0:00	CHAPEL			CHAPEL	
0:30-1:20	Lindemann			Lindemann	
1:30-2:20 Norstad		Smits		Smits	
2:00-4:00 Problem Clinic	Problem Clinic	Field Trip		Problem Clinic	Clinic on Alcoholism
8:00	SELECTED FILMS				

Registration: Wednesday evening, June 13 and Thursday, June 14 at the Seminary

1,004,239

The annual statistical report made by the Rev. O. H. Hove, general secretary of our Church, reveals the interesting fact that our baptized membership has now passed the million mark—by 4,239. This is a gain of 43,287 souls during 1955, a per cent gain of 4.50. It took us 20 years to double our membership. Forty-three per cent membership increase has been recorded in the past decade.

There is nothing sacred about the figure 1,000,000. The ELC of more than a million members is pretty much the ELC of fewer members than that. In fact, membership figures are important only for what they reveal regarding the condition of the Church. Yet we do confess to a certain thrill at the thought that the ELC has thus become the third general Lutheran body in America to pass the one million mark.

The per cent gain mentioned—4.50—is good, but not outstanding. The very large Lutheran Church—Missouri Synod recorded a membership growth for 1955 of 4.1; the American Lutheran Church showed an increase of 4.27. We are still among the highest. However, there have been a number of years in which we have recorded a good deal higher per cent increase.

For many years the ELC enjoyed the reputation of being "the fastest-growing Lutheran Church in America." We seem to have passed the peak of our per cent growth for the time being. At the same time, other bodies have showed a rapid increase in rate of growth. What it comes down to, apparently, is that our own rate of growth has decreased slightly, while the rate of growth of a number of our sister bodies has increased. If we may speak of it in terms of a "race," we are going forward "neck and neck" with a number of other Lutheran bodies in America.

As usual, the western districts show the largest per cent increase, in this order: California, 16.72%; Rocky Mountain, 8.32%; and Pacific, 7.39%. This may be called our "Home Mission growth." That is to say, these districts are the center of great population shifts, and many new congregations have been established in them. It would be interesting to know what number of the accessions are from the older districts, by transfer.

In addition to Home Mission growth, there is little doubt but that Parish Evangelism is playing a tremendous part in adding members to the congregations. To us, this aspect seems fully as significant as the rapid growth of the Home Mission congregations.

We are frank to say that we see nothing in the figures to make The Evangelical Lutheran Church complacent. We do see progress enough to make us as a Church grateful to the God who is pleased to use us. But we also see enough of failure to keep us both penitent and humble.

EDIT

That Fe

On April 2, 1956, the Rev. R. A. Ofstedal, Dec Iowa, issued a six-page brochure, two pages of w bear the title: "Addendum: Additional viewpoint WCC Issue." The second such "viewpoint" is ent "The End of the Road for Unionism." Omitting P Ofstedal's use of bold-face type to emphasize ce sentences, the paragraph in full follows:

As an indication of how far astray the compromi unionism will lead, we remind you of "The Festiv Faith" held in San Francisco, June 19, 1955, at which C tians, Jews, Mohammedans, and Buddhists joined in a gious service. Alternate readings from the Bible and "bibles" of paganism were included. Certainly this of service would come under the condemnation implie II John 9-11 and II Corinthians 6:14-18. It represents a ticularly insidious kind of denial of Christ and the S tures. Dr. O. Frederick Nolde, ULCA pastor, pres according to the program, in his official capacity as dir of the Commission on International Affairs, an impo commission of the WCC. Yet no official disavowal repudiation of the scandalous affair has been made by WCC. Some individuals in the organization may protested, but such public denial of Christ and compr ing of the Scriptures would certainly call for equall public a denial and repudiation by the WCC, if through its central committee, at least through its e tive committee. But once we have become entangle unionism, it is hard to extricate ourselves! Biblical unto salvation finds it increasingly hard to live in the promise atmosphere of unionism.

On April 14, twelve days *after* he had issued his chure, Pastor Ofstedal addressed a letter to Dr. W Visser 't Hooft, general secretary of the World Cou of Churches, at Geneva, Switzerland. In his letter, Pa Ofstedal evidently requested information regarding relation between the "Festival of Faith" and WCC. Visser 't Hooft replied on May 7, sending a copy of reply to ELC headquarters. Here is what he wrote

I have received your letter of April 14, 1956. The " tival of Faith" held on June 19, 1955, was not spons by the World Council of Churches. The World Co of Churches has consistently proclaimed that Christ Christ alone is the Hope of the world and disavows ship practices which are or which give the impressio being syncretistic.*

After hearing of what happened in San Francisco I personally told my colleague Dr. Nolde that this is

*The word "syncretism" means substantially the same as "unionism," blending or compromising one's religious faith with those who hold a dif faith.—THE EDITOR.

IALS

ith

tion which we seek to maintain in all our activities. l I consider that this is sufficient.

Yours sincerely,
W. A. Visser 't Hooft

s of the greatest importance to the people of The ngelical Lutheran Church that they be given the facts concerning this "Festival of Faith" and that y shall understand the use which is being made of unfortunate incident by the opponents of WCC.

No one will condone the holding of such a "Festival Faith." Dr. Nolde, as a Lutheran pastor and as a n who has been prominently connected with both Lutheran World Federation and the World Council Churches, should not have participated. The fact t his official title appears on the program, "Director, nmission of the Churches on International Affairs," kes it all the worse. We repeat, we do not condone holding of the "Festival of Faith" as a religious vice, still less Dr. Nolde's participation in it.

However, no more can one condone the use being de of the incident. We call attention to the following:

1) The official, printed program (a copy of which beside us as we write) does not contain the name, orld Council of Churches." The only possible con- tion one can find with the WCC is the fact that Dr. lde's title is listed, although even in that, the name CC is omitted. Remembering that this "Festival of th was held at the time the United Nations was eting, the unprejudiced person would correctly con- de that the "Festival of Faith" was held in connec- n with the Tenth Anniversary meeting of the United tions.

2) When Pastor Ofstedal issued his brochure, on ril 2, he was fully aware that Dr. Visser 't Hooft d stated that there was no connection between the CC and the "Festival of Faith." When Pastor Ofste- submitted his article to the editor of LUTHERAN RALD (issues of March 20, 27, April 3), it contained ection similar to the one he incorporated in his bro- ure. The editor told him that Dr. Visser 't Hooft d specifically stated that there was no connection be- en the "Festival of Faith" and the WCC. Pastor stedal deleted that section from his article. Now we d it included in his brochure.

3) It is passing strange, is it not, that Pastor Ofste- issued his brochure almost two weeks *before* he ote his letter to Geneva? Whatever his purpose may ve been in writing to Dr. Visser 't Hooft, it was not to ascertain the facts, prior to publishing his version of them. The brochure had already been broadcast *before* the letter was written.

Opposition to the World Council of Churches is legitimate. Open expression of one's opposition is guaranteed by the democracy of the ELC. We have run page after page of material in both opposition and support. We shall continue to do so. But let the material—whether it appears in these pages or in privately circulated brochures—be factual and fair.

TALC and the Lodge

This is written in reply to questions raised as to what position the new Church will take in respect to membership in secret organizations.

We call attention to the fact that the statement which has been in force for many, many years in the merging Churches is included in the *Articles of Union* for the new Church. This statement is part of the *Minneapolis Theses,* which were the basic document of the American Lutheran Conference (1930). The statement was incorporated in the *United Testimony* (1952). This document, in turn, is made a part of the *Articles of Union.* The full statement of the new Church on "The Lodge Question" is, accordingly, as follows:

"(1) These synods agree that all such organizations or societies, secret or open, as are either avowedly religious or practice the forms of religion without confessing as a matter of principle the Triune God or Jesus Christ as the Son of God, come into the flesh, and our Savior from sin, or teach, instead of the Gospel, salvation by human works or morality, are anti-Christian and destructive of the best interests of the Church and the individual soul, and that, therefore, the Church of Christ and its congregations can have no fellowship with them.

"(2) They agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any anti-Christian society. And they admonish their pastors and congregations to testify against the sin of lodgery and to put forth earnest efforts publicly and privately to enlighten and persuade persons who are members of anti-Christian societies to sever their connection with such organizations."

In substance, then, the stand of the new Church will be exactly the stand of each of the merging Churches today. The *principle* involved is clearly enunciated in the *Articles of Union,* as just quoted. The second paragraph makes it impossible for a pastor to be a lodge member. As to the lay people of the Church, it is recognized that this is ultimately a matter for the local congregation. All the church body can do is to emphasize the principle and admonish the congregations to abide by it.

Meditations for the Family Altar

J. R. Hest

TOWARD THE SECOND SUNDAY AFTER TRINITY

The Epistle: I John 3:13-18 **The Gospel: Luke 14:1**

Monday, June 4
FAITH IN ACTION

Read I John 3:13-18

Little children let us not love in word or speech but in deed and in truth.

Much has been written about the difference that lies between what people say and what they do. Christians are deeply aware of the fact that while they are free to confess their love to God, there is not always much evidence of that love in terms of action.

Why not go ahead and *do* deeds of love, instead of merely singing about them in lovely hymns? Why not follow through on the next prompting to really lend a hand to someone in need?

There was a man who said he had a real interest in missions. This interest was given feet when he gave a good sum of money to a particular mission. One day he received a snapshot of a little building his money had built on the mission field. He felt the sort of joy and satisfaction that comes when faith is put into action.

All of us can do something for the Lord. It isn't *how much* that matters; it's just this, that we act in faith and love.

Tuesday, June 5
A SOBERING THOUGHT

Read Matthew 11:20-24

Then he began to upbraid the cities where most of his mighty works had been done, because they did not repent.

The two cities, Chorazin and Bethsaida, were in trouble. Christ had lavished opportunity on them to respond to His invitation to repent and follow Him, but they had refused. If any one should have answered the call on the basis of evidence, they should have. "Most of his mighty works had been done" there. The greater the opportunity, the greater the responsibility.

This should make many of us think carefully about ourselves. It is possible that many people have "grown up" in a Christian atmosphere, have always been church-connected, and are well acquainted with the Word of God, yet have not repented. To be such a one is to be numbered among the very people upon whom Christ pronounced His "Woe!"

Let me examine myself, then, and remember that it isn't "living next to Christ," but "Christ in me," that is important.

Wednesday, June 6
WORLDLY WISDOM

Read Romans 1:18-25

Claiming to be wise, they become f and exchange the glory of the imm God for images. . . .

How wise the world thinks it has evidence on every side that the an eternal God over all things, and God has revealed Himself in His W Yet the world is blind. The great tist, Einstein, said that the human has never been developed more than tenth of one percent of its capacity. with that much man considers hi wise, even wiser than God.

It is the "darkened mind" that man to the folly of "exchanging glory of the immortal God for imag How easy it is to pin the hopes on gets and goods! How pleasant it i dream that someday the earth will covered with peace and good will! H dreamy it is to figure that by politic economics all shall be made well!

God lead all of us to acknowledge need of Him, and to pray that His K dom shall come.

✚ ✚ ✚

Thursday, June 7
THE COST

Read Luke 14:25-35

"If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."

People often say, "It costs to belong to the Church." Sometimes they say this with a complaint. But it only shows that they do not understand the program of the Church, nor do they know a great deal about stewardship. What all of us must be able to see is the deeper cost of discipleship. It is the one that Jesus speaks of here. The cost of true Christianity is everything that threatens to stand in the way of full surrender to Christ. The word "hate" here does not mean a turning against our loved ones or our own selves; but an awareness of keeping the way clear for Christ.

When we are willing to pay this cost, we do not haggle over the lesser costs. Giving is opportunity to serve. At best what we do is very little in comparison with what Christ has done for us.

Friday, June 8
A GOOD CHRISTIAN

Read II Peter 1:3-11

For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.

What is there about some people that makes us think of them as being "good Christians?" No doubt it is the fact that they live and act as believers in Christ. They follow the advice of Peter, who says, "Supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love."

It is this sort of dedicated person that the Lord uses mightily. Here is the "salt" and the "light." Here also is the Christian who is growing. He is "in it up to his neck," so to speak. He is not dabbling; he is dedicating all he has to the Lord.

How are things with my Christian life? Is there need that I pray God to get so involved that I shall be a *good* Christian?

Saturday, June 9
LOOK AHEAD

Read Luke 9:51-62

"No one who puts his hand to plow and looks back is fit for the k dom of God."

The Kingdom is interested in t who will look ahead, because the K dom is not interested in the past. call of Christ is a forward call, and march is toward the light of etern That is why Jesus used the plain imag of the text. The plowman if he wi to turn a straight furrow across the must set his eyes on a point ahead. If looks back he will go off his course

Always in life there is a temptation look back. Perhaps in longing, as Children of Israel looked back to Eg Or as Lot's wife did when she loo back to the burning cities.

The goal for all of us is the wond ful fulfillment of eternal life. Certa it is worth it to put the hands to plow of faith and to move straight ahe

Lead me ever onward and forwo O Lord. Keep me fit for the Kingdo Cause me to follow Thy leading. An

oward the General Convention

Lutheran Confessionalism and the World Council of Churches

Dr. N. Astrup Larsen
Decorah, Iowa

may wish that it had been possible to have action on World Council deferred until after the consum- ion of our union with the ALC and the UELC. But is respect the explanation given by their members he Joint Union Committee. And let us not be wor- about the role assigned to the Church Council in final disposition of the matter. The purpose of it bviously to guarantee that both sides be given a and adequate hearing. My earnest hope is that we ht come to see that our Lutheran confessionalism, ar from keeping us from joining the WCC, should el us to seek membership.

not opposition among us to the WCC largely based n *misunderstanding of what the WCC is and aims e?*

hat the WCC Is Not

WCC is not an unholy thing spawned by theo- cal liberals and opportunists. It is not a syncretistic nization which aims to unite the Churches on the s of a least common denominator. It expressly dis- ws all claim to being a superchurch, or the World rch, or the One Holy Church of the creeds. It is t its name says, a council, and it aims to be just and nothing more. It is a council of Christian rches which, whatever their differences otherwise, e a common faith in Jesus Christ as God and ior. Its purpose is to afford these Churches an ncy through which they can counsel together as how r differences may be resolved and how they may be to make a united impact upon a world, the supreme d of which is to "know" Jesus Christ.

this is borne in mind it should be obvious that the ncil's basis of organization must be quite different n a constitution drawn up for a merger of Churches.

w the WCC Came Into Being

ecumenical idea is as old as Christianity. It is inher- in the very nature of the Church. In the New Testa- t the word "church" is used in only two ways: in singular it means the One Church of Christ which His body, the One Holy Christian Church of the eds; in the plural it is used of the local congregations the One Church, e.g., the Church in Antioch, the rch in Philippi, etc. The ecumenical movement of ay is a resurgent movement.

ince the Protestant Reformation the Church has as er before been a fragmentized Church. But increas- ingly it has become obvious that this state of affairs is a scandal and a hindrance to the onward march of Christianity.

Nowhere has this been felt as keenly as in foreign missions. It has given devout missionaries much travail of soul, and so prayers for unity have risen to the throne of grace from the souls of these thousands of mission- aries.

In 1910 came the epochal World Missionary Confer- ence in Edinburgh. Nothing else was there discussed with more earnestness and prayerfulness than the ques- tion of unity and co-operation. Resolutions were adopted and a "continuation committee" was elected to imple- ment the findings of the conference. It can truthfully be said that *the world missionary movement was the matrix of the WCC.* At the center of the missionary enterprise stands Christ's promise: "I, when I am lifted up, will draw all men to myself." The WCC has been launched in the hope of reconciling Christians to one another in order that they may the more effectively "lift up" Christ.

This Is Scriptural

Think of our Lord's high priestly prayer in John 17. On the eve of His crucifixion He prayed, not for him- self but for His followers, "that they may all be one; even as Thou, Father, art in me and I in Thee, that they also may be in us, *so that the world may know that Thou hast sent me.*"

Dr. Johs. Ylvisaker, lecturing to his students at Luther Seminary, says: "He makes it apparent that He does not allude merely to the inner unity of faith, hope, and love; for this unity is not visible to the world; but also to the outward bond of union as an expression of the fellowship in the same mind and the same judgment (I Cor. 1:10). *The disruption of the Church into parties and factions which are mutually opposed is not accept- able in the sight of God, but is a bitter fruit of sin" (The Gospels,* p. 689. Italics mine—N. A. L.).

Study Paul's Epistle to the Ephesians, which through- out is devoted to the Church. One thought runs through the entire epistle: The Church is *one;* it is the body of which Christ is the head. "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph. 4:4-6). To this Church the Risen Christ gives gifts, apostles, prophets, evangelists,

pastors, and teachers "for the equipment of the saints, for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and to the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

There is an already existing unity, then, between all who accept Jesus Christ as Lord and Savior. But Paul recognizes that this "unity in faith and the knowledge of the Son of God" is not perfect, and that Christ's purpose in giving gifts of apostles, prophets, etc., is to guide and lead the Church "to mature manhood, to the measure of the stature of the fulness of Christ." And it is in the hope of deepening this already existing but largely latent unity and of finding ways of giving outward expression to it that the WCC has been called into existence.

Can anyone deny that the divisions within the Church are—again to quote Dr. Ylvisaker—"a bitter fruit of sin"? Such a situation calls for shame and repentance. Let no Lutheran self-righteously say, "It is no concern of mine. I did not bring it about." Even if you did not, you cannot absolve yourself from responsibility to do something about it.

The ecumenical issue will not down. Through the WCC Christians are doing something about it. If there is a better way, let him who opposes the Council show us that way. It is not enough to point out that, for example, the Missouri Synod and the Southern Baptists, who are not in the WCC, are carrying on an effective work. Who can say that they might not be a great deal more effective if they were in the WCC?

But does not Christ warn us against false prophets? Yes, but the "false prophets who come in sheep's clothing, but inwardly are ravenous wolves," assuredly are not persons who accept Him as God and Savior. Let us not be guilty of classifying honest believers in Christ as false prophets because they have not attained to a fully clear understanding of the Gospel. Let us rather follow the example of Aquila and Priscilla (Acts 18:24-26) who, when they found that the learned and eloquent Apollos was lacking in understanding of some things, "took him and explained to him the way of God more accurately." That is the way of Christian love, and to do just that is one of the purposes to which the WCC is dedicated.

Let it also be added that membership in the WCC is in no way a repudiation of the stand on "unionism" taken by the Minneapolis Theses. For no confessional hedging or retreat is involved.

Our Confessions and the WCC

No one should be more deeply concerned for the healing of the hurt of the Church than we Lutherans. Our history and our very Confessions should drive us [illegible] the ecumenical movement. We have a contributi[on] make.

Luther was no schismatic, and the Lutheran Ch[urch] is not schismatic. Luther purposed only to testify ag[ainst] abuses and wrong teachings that had crept in. He c[alled] the Church to return to its original ecumenical mes[sage]. The real schismatic was the pope who, unwillin[g] recognize that Luther stood for "the common doc[trine] of Christ" (Luther's phrase), excommunicated him. Augsburg Confession breathes a remarkably conciliat[ory] spirit. Read the Preface and see. The Confession does not hesitate to proclaim unity with western C[hris]tendom in all fundamental articles of faith. It bec[omes] controversial only when it pleads for abolition of ab[uses]. It is dedicated, not to the perpetuation of strife, bu[t] the attainment of unity. In that spirit Lutherans joined and hold membership in the WCC.

Most Lutheran leaders of recent years have sh[own] themselves deeply conscious of ecumenical responsib[ility]. That was the case at the epochal first Lutheran W[orld] Convention in Eisenach in 1923. The men assem[bled] there stood foursquare upon a confessional basis. [But] they were conscious of having an ecumenical contr[ibu]tion to make on that very basis. Bishop Ihmels, [the] president of the convention, brought it out in his add[ress] on "The Ecumenical Character of the Luth[eran] Church." Dr. F. H. Knubel, president at the time of [the] ULCA did likewise in his paper on "'That They [May] All Be One'—What Can the Lutheran Church C[onfess] tribute Toward This Goal?" This was a study of [the] Ephesian Epistle. In the discussion of Dr. Knu[bel's] paper it was evident that none were inclined toward easygoing syncretism by which the specific Luthe[ran] witness would be obscured. But it was neverthe[less] brought out that "we need emphasis, practical emph[asis] upon the manifestation of the Christian unity." It [is] be noted that Dr. H. G. Stub, president of the NL[C] (our present ELC), praised Dr. Knubel for "his sp[lendid] did presentation of . . . the *una sancta ecclesia.*" Dr. S[tub] did not discount confessional loyalty. But he war[ned] against pride and self-sufficiency, and then added th[ese] words: "At the same time we should pray God w[ith] all our hearts to allow the external unity of all Ch[ris]tians to come to pass. *We must admit that we have [not] done all we should have done toward this end*" (Ita[lics] mine—N. A. L.).

Should we not be deeply concerned to make amen[ds] and to do something now? We can do something n[ow] and that precisely as confessional Lutherans.

There are two kinds of union movements with wh[ich] we will have nothing to do. One is the "syncretis[tic]" approach of Georg Calixtus who in the 17th cent[ury] precipitated the "Syncretistic Controversy" by advocat[ing]

rch union by watering down the Confessions. The r is the method of forced union such as that of ormed and Lutheran in Prussia. Both are anathema confessional Lutherans. Membership in the WCC olves neither. What it does mean is acceptance of an ortunity to engage with fellow Christians in "conver-n" about our differences, our objectives, and our mon responsibilities, in the hope that differences can will eventually be resolved and a greater unity blished. We know that truth is stronger than false-d, and are therefore convinced that such contacts conversations will be fruitful of much good and dually lead toward that oneness for which Christ yed.

lacious Reasoning

arguing against membership in the WCC it seems e overlooked that we already are members of one rchurch council which is closely tied to the WCC will probably be completely merged with it. I refer he International Missionary Council. Through it we ive as well as contribute.

f we would remember that the WCC is a council l not a Church, we should probably find that most of arguments in opposition to it are invalid. We are l aware that unanimity of doctrine and practice does exist in the WCC as a whole. But unanimity is a l to strive for, and that is a chief reason for the stence of the WCC. And thus current arguments in osition to the WCC really are arguments in favor membership. When our disunities are advanced as uments against joining the Council, is not this il-ical? Shall we refuse to confer except upon the basis a unity which can be attained only through confer-e? Is not that to put the cart before the horse?

e WCC and Holy Scripture

stor R. A. Ofstedal in his recent articles in opposition membership in the WCC, says that "the impression is veyed that you can believe in Christ without believ-in the Bible."

We may be sure that World Council leaders had intention of creating that impression. Protestant urches all claim to build upon the Bible as the Word God. We have been taught to "put the best con-uction upon everything." If we did so in this case, uld we not say that our differences are due to differ-interpretations of Scripture? We have no right to that any member Church in the WCC has repudi-d the Bible. We must rather take it for granted that leaders of the Council proceeded on the assumption t the constituting Churches recognized the authority the Holy Bible as the Word of God, and *for the rposes of the Council* did not consider it necessary to draw up a formal statement as explicit as would be deemed necessary if a new Church was being organized. Nevertheless, it can easily be shown that the *WCC literature does not repudiate the Bible or pass it up in silence.*

The first paragraph of the official report of the Evanston Assembly in introducing "The Main Theme" makes this statement:

"It indicates the direction in which we must all move: away from ourselves towards Christ, our only hope, away from human desires, doctrines, and ideologies *towards the Word of God which alone has eternal authority and power . . .*" (The Evanston Report, pg. 71).

In the report of Section I on "Our Oneness in Christ" we read:

"We must all listen together in the midst of our disunity to our one Lord speaking to us through Holy Scripture. . . . When we are prepared to undertake together the study of the Word of God and are resolved to be obedient to what we are told, we are on the way toward realizing the oneness of the Church of Christ" (Ib. pg. 90).

Again, in the report on Evangelism:

"In order to possess the power to evangelize, the Church must nourish its life on the Bible. To recover for current thought the great biblical concepts is one of the pressing needs of evangelism. In the communication of the Gospel the Bible occupies a unique and central place. The Bible speaks to all, provides a common language for the Church, transcending our divisions. The translation and distribution of the Holy Scriptures is an inescapable task of the evangelizing Church" (Ib. pg. 103).

Quotations like these can be multiplied.

"The Message" from Evanston is referred to by Pastor Ofstedal who says of it that "so far as the Message definitely says, neither the Word nor the Bible is recognized." Let it be granted that the Bible is not specifically mentioned in the "Message." But please read that "Message" again, and then answer these questions: Is not this "Message" based on Scripture through and through? Are not its thoughts and emphases wholly scriptural? Could it possibly have been written except by men who accept the Bible as the Word of God?

Bishop Berggrav's Amendment

Pastor Ofstedal refers to an amendment to the Constitution of the WCC, proposed by Bishop Berggrav on behalf of the Church of Norway delegates, to the effect that the words "in accordance with Holy Scripture" be inserted in Article I of the Constitution. It was not adopted, and Pastor Ofstedal thinks this is proof that the Assembly repudiated the Bible. Why was it not adopted? Pastor Ofstedal "has been told" (one wonders by whom) that it was because "it was not on the agenda." The facts could easily have been ascertained.

What are they? According to page 215 of "The Evanston Report," the Assembly adopted a report of the Committee on General Policy which says in part:

"This proposal (of the Church of Norway) was received too late to be considered by the Second Assembly, since Article VIII of the Constitution requires that notice of any proposed amendment must be sent to the constituent Churches 'not less than six months before the meeting of the Assembly.' The proposal will be studied carefully by the Central Committee which will report thereon to the Third Assembly."

Conclusion

Other matters in Pastor Ofstedal's articles ought no doubt be commented upon. But this article has already become long. In 1947 the Book Committee of our Board of Publication asked me to write an article on "Why We Should Join the World Council of Church This article was published as part of a brochure w also presented an article on the other side by P Ofstedal. I am still of the opinion that the reasons advanced for joining the WCC were sound and cient. The 1948 convention was not convinced. debate on the Council has, however, gone on mor less desultorily. Now, with the *Report* of the Joint C mittee on Union, the question has again become a Deep concern for the Church to which it has been privilege to give a lifetime of service, has prompted to write once more on this question. It is my ear prayer that the Spirit of God may be permitted to g our beloved Church to action which will tend tow the fulfillment of that for which our Lord prays: "T they may all be one . . . so that the world may bel that Thou hast sent me."

A Witnessing Name

(The Rev.) Olin C. Fjels
Owatonna, M

Allow me to propose as a name for the merged Church: "Christ Evangelical Lutheran Church." The reasons for doing so follow.

A Lacking Name

The American Lutheran Church is a good name, but it does not include all that is desirable.

Since a better name is available, why choose the second best? This name has limitations and tends to create barriers in countries like Canada and Mexico, and on foreign mission fields. Right or wrong, there is a tendency to associate "American" with the United States only. Of course we are American; but the name of the Church is hardly the place to proclaim and promote our patriotism. A Christian Church, true to the great commission of "making disciples of all nations," needs to be above nationalism.

The "American Lutheran Church" is the name of one of the merging bodies. A new entity should reasonably assume a new and distinctive name. To say that the definite article is not included in the name of the presently negotiating Church, but is included in the new Church is akin to splitting hairs. "The" has to be used in both connections. In one it appears with a small "t" before the corporation's name, in the other it appears with a capital "T" in the title itself.

To adopt this name would give to many the appearance that the other bodies joined, or were annexed to, or were absorbed by the present American Lutheran Church. Future references to our Church could become rather confusing. It could raise the question as to which group is meant, the one organized in 1930 or the one organized in 1960. We might find ourselves in a confusing and embarrassing situation similar to that vailing in families where father and son have the s name. One has to be called "Sr." and one "Jr." John I and John II.

A Rather Presumptuous Name

The American Lutheran Church is a rather presu tuous name, an objection often levelled against " Evangelical Lutheran Church." It suggests that we not only *an,* but *the,* American Lutheran Church, wh as there are others no less American.

So far as this writer knows, there are very few m church bodies in our country that attach to their na a national designation. In the past we Lutherans h to our loss, chosen names indicative of our natio origins, calling our Churches "Danish," "Norwegia "Swedish." All of them have now been changed, ei from choice or from necessity. Already we hear siderable objection to the nationalistic designati "American," even in the United States. If we ad the word now, we may some day desire to change i move that may be difficult. Here, also, prevention better than cure.

A Name With a Witness

Good reasons can be given for including the wo "Christ" and "Evangelical" in our name.

"Christ Evangelical Lutheran Church" is a name t will be a positive and strong witness wherever s and heard because of the ideas the words carry. Lord wants us to be His witnesses. What a great ness and honor to Him in speaking and writing name extensively and often! What an honor for

is an opportunity to confess before men Him is the Head, Foundation, Redeemer, and Lord of Church. There is more reason to include Christ in name than both "American" and "Lutheran," for greater than both is here.

vangelical" is too good a name to omit. It not only s to the good news of the Gospel, but also to the re and spirit of our Church. We are evangelical r than legalistic. Luther preferred the name ngelical Catholic Church," and objected to naming Church after himself. His followers have disregarded wishes by naming the Church after him. Here we an opportunity to comply with his preference by ding in our new name the word "Evangelical." love and honor our United States as designated by word "American," but something greater is here.

he major denominations and church bodies of our try use names indicative of something distinctive octrine or practice. Note the following: Congrega-l, Baptist, Methodist, Presbyterian, Episcopal, rch of Christ, Christian Church, Pentecostal, and entist. Roman Catholicism tends to soft pedal or the first word in its name, but makes great capital he word "Catholic"; so much so that the impression iven that they have a monopoly on the word and t it means.

he word "Evangelical" is so commonly used among heran Churches, both synods and congregations, that tend to feel that "Evangelical" and "Lutheran" be-together. They go together rather naturally, easily pleasantly; they express historic truth and fact. At a half dozen non-Lutheran Churches like the word angelical," also, and they have incorporated it into r names. While our members may know that the heran Church is traditionally evangelical, it is not ays realized by outsiders. Here is an opportunity to them.

Christ Evangelical Lutheran Church" is not too long umbersome. It has only four words, the same num-as in the one proposed by the Joint Union Commit-"Christ" should be more meaningful and more de-ble than the definite article "The." "Evangelical" is e churchly than "American." With "Christ," a n, at the beginning, no definite article is needed. would say and write "Christ Evangelical Lutheran rch."

urthermore, the name here proposed is not preten-s nor presumptuous, for there is no suggestion of one and only, and no comparison nor superlative. loes testify to its relation to Christ and its evangel-nature. It is a name that should be acceptable erever Christians are found. No one should object either "Christ" or "Evangelical."

During the noon recess of the special convention of the Southern Minnesota District, a long line of men moved slowly toward the food tables of Mohn Hall cafeteria. While two men were discussing the name proposed by the Committee, one was heard to say, "Lutheran" is bigger than "American." A third man said, "Evangelical is bigger than both." When asked why, he replied, "Because it means according to the evangel, the Gospel."

Let us adopt a name that will witness to our Lord, proclaim the nature of our message and the spirit of our Church, a name nowhere objectionable and everywhere acceptable, *Christ Evangelical Lutheran Church.*

CONVENTION RESOLUTIONS

The Deaconess Commission

Change in Name

WHEREAS, the Commission recognizes that diaconal service is not exclusively a service for women; Therefore be it

RESOLVED, That the Church authorize the Commission to include laymen as well as women in any proposed training program which prepares for diaconic service; and be it

RESOLVED further, That the Deaconess Commission be hereafter designated The Commission on Diaconic Service.

Term of Service

WHEREAS, the General Convention in 1950 passed the following resolution establishing a Deaconess Commission:

"1. Deaconess Commission: A Deaconess Commission shall be established as a subsidiary of the Board of Education to formulate policies and to administer the training and the work of the deaconesses and other Christian women workers.

"The Commission shall consist of the President of the Church, the Executive Secretary of the Board of Education, the Executive Secretary of the Board of Charities, and four members appointed by the Board of Education, at least three of whom shall be women"; and

WHEREAS, the Convention in 1950 failed to make provision for the continuity of the Commission; Therefore be it

RESOLVED, That members of the Commission on Diaconic Service shall be appointed by the Board of Education in conformity with the original resolutions of the General Convention in 1950; that their terms of office shall be four years; and that the appointments shall be made so as to stagger the terms in such a way that the term of one of the four appointive members shall expire each year.

Inter-synodical Diaconal Program

WHEREAS, most of the Lutheran church bodies appear to be struggling with the problem of developing a meaningful diaconal program suited to contemporary conditions; Therefore be it

RESOLVED, That the proper representatives of other Lutheran bodies be approached with a view to initiating a joint study for the purpose of developing a program for effective diaconic service.

Here and There on the Christian Front

Edited by Raymond M. O

METHODISTS AND INTEGRATION

The General Conference of The Methodist Church put in motion machinery to make possible a gradual dissolution of the denomination's segregated all-Negro Central Jurisdiction. Only a handful of delegates opposed the action, which submits a constitutional amendment setting up the procedures to the Church's Annual Conferences.

If the amendment is adopted by two-thirds of the 102 Annual Conferences with a two-thirds vote of approval in each, these procedures would be established: 1) Individual Negro churches could transfer into Annual Conferences of the geographical jurisdictions by a two thirds vote of their own governing boards and of the two Conferences involved. 2) Negro Annual Conferences could transfer as a whole into regular "white" jurisdictions by a two-thirds vote of all the conferences in the two jurisdictions involved. 3) The Central Jurisdiction would be abolished when all of the Annual Conferences now comprising it have transferred to other jurisdictions.

Earlier the General Conference approved a policy statement dealing with principles of race relations. It declares "there must be no place in The Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice, whether by Conference structure or otherwise, in The Methodist Church be abolished with reasonable speed."

80,000 CHILDREN ARRESTED IN U.S. LAST YEAR

More than 80,000 children 15 years of age or younger were arrested by police in the United States last year, FBI Director J. Edgar Hoover reported. The number charged with serious crimes showed a sharp increase over 1954. The report presented for the first time detailed statistics as to the rate in which youthful offenders are becoming involved in serious infractions of the law. The figures were compiled from police departments in 1,477 cities.

Twenty-two children were charged with murder and five with negligent manslaughter, the report showed, as against 13 and four, respectively, in 1954. Arrests for armed robbery totalled 903, or 181 more than the previous year. Charges of aggravated assault were lodged against 526 youngsters—all under the age of 14—compared to 335 in 1954. There were 542 arrests of children for drunkenness, as against 394 in 1954. Burglary was the commonest crime committed by the 14-and-under lawbreakers. A total of 12,384 children were arrested on this charge in 1955. Auto theft ranked next, with 4,211 youngsters charged.

GRAHAM WANTS McCOLLUM DECISION REVERSED

Evangelist Billy Graham said in Washington, D.C., that the people of the United States should find a way to overcome the 1948 McCollum deci of the Supreme Court outlawing leased-time religious education in lic schools. He made the proposa he accepted the 1956 Clergyman the-Year Award of the annual W ington Pilgrimage of Ameri Churchmen. Mr. Graham was hon for his efforts in worldwide Chris evangelism.

He warned that unless the na can find a means of "bringing into education," it will develop a ularist society. "I disagree with Supreme Court's decision," he decla "Our forefathers gave us freedom religion, not freedom from relig Unless we bring God into the c room and make Him the center education, we are not preparing young people for their roles in a C tian society." Mr. Graham said he confident that a way could be fo under the Constitution to have relig become a part of the public school riculum.

NEWSWRITERS PRESENT SUPPLE AWARD

RNS Photo

Kenneth Dole, religion editor of the Washington Post and Times Herald (center), presented with the James O. Supple memorial award for excellence in religious journal at the annual meeting of the Religious Newswriters Association in Minneapolis. Shown him at the presentation are, left to right: Ora A. Spaid, church editor of the Louisv (Ky.) Courier-Journal, 1954 winner of the award; Caspar Nannes, religious news ed of the Washington (D.C.) Star, newly elected president of the RNA; Mrs. Marilyn Gilbe son Hood of Davis, Cal., who won the award in 1953 while serving as church editor the Winona (Minn.) Republican Herald; and Willmar L. Thorkelson, religion editor of Minneapolis Star, recipient of the 1955 award. It is named in honor of the late James Supple, former religion writer for the Chicago Sun-Times and a founder of RNA.

500,000 LUTHERANS

re are approximately 71,500,000 herans in the world, according to nates in a new handbook compiled the Lutheran World Federation. Carl E. Lund-Quist, executive sec- ry, said the figure represents about er cent of the world's Protestants. he estimates do not include Luther- in areas where there is no organ- Lutheran church or mission, small heran congregations in such coun- as Belgium and Mexico, or man and Scandinavian Lutheran rches outside the home countries.

UTH AFRICAN BAN ON HOOL FEES BRINGS ALLENGE

hbishop Owen McCann of Cape- n, South Africa, challenged a state- t by a government spokesman that Roman Catholic Church may not finance its Bantu mission schools by charging school fees after State subsidies have been withdrawn. The Catholic Church refused to surrender control of these schools to the government as required by the Bantu Education Act of 1953. As a result, State subsidies to the schools were cut 25 per cent each year and will be discontinued entirely in 1957.

Minister of Native Affairs Dr. H. F. Verwoerd told the House of Assembly that the Church may not make parents pay regular school fees but can collect money from its members for a fund to support the schools. He said the government took this position because it wanted to protect the Bantu from "possible exploitation." Archbishop McCann replied that "the government has no right to prevent parents from paying school fees if they wish." His comment was published in the official Catholic weekly.

At the same time the Christian Council of South Africa said at Johannesburg it is "gravely disturbed" by the announcement from Dr. Verwoerd that the direct fee-payment would not be allowed. It branded his statement a "gross interference" with the rights of parents. The council, which represents many non-Catholic churches and mission societies, stressed that the basic right of parents to choose a school for their children must be safeguarded.

AMERICAN MOTHER OF THE YEAR

RNS Photo

. Jane Maxwell Pritchard of Detroit, 67, has raised ten adopted children in ition to her own son, was named Amer- Mother of the Year. She was chosen the American Mothers Committee in York for her "success as a mother, her gious and spiritual integrity, her con- t practice of the Golden Rule, and her e of civic and international under- ding." An active member of St. Mark's hodist Church, Mrs. Pritchard has de- d her life to the service of unfortunate dren. All ten youngsters which she and husband adopted were in poor health victims of broken homes or ill treatment. e her husband's death in 1947, she has ed as foster mother to delinquent girls at present has 17 of them in her home. girls were assigned to her by probate ges who knew her capacity for helping ng people to adjust their broken lives.

HONORED FOR SCOUT SERVICE

RNS Photo

In Los Angeles the Rev. W. G. Muhleman, a Methodist minister for 58 years, was presented with a gold medal for his 45 years of service as a Boy Scout. The 82-year-old clergyman received the award from Art Linkletter, TV master of ceremonies, on his nation-wide televised Houseparty Show. Mr. Linkletter is a member of the advisory board of the Los Angeles Area Boy Scout Council which awarded the medal. Mr. Muhleman has been supply pastor in Los Angeles for six years. When he was 75, he climbed Mt. Whitney, highest mountain in this country.

WORTHY OF NOTE . . .

Preparations are under way to print Bibles in Russia for Protestant churches there, it was reported at the annual meeting of the British and Foreign Bible Society in London. The Bibles will be printed from plates sent to Russia by the society. . . . Faced with a "critical need" for more ministers, The Methodist Church voted at its General Conference to establish two additional seminaries during the next four years, and authorized expansion of the ten present theological schools so they could increase their enrollments about 45 per cent over the present levels.

HEADS METHODIST BISHOPS

RNS Photo

Bishop W. Earl Ledden of Syracuse, N. Y., new president of the Council of Bishops of The Methodist Church (left) receives his gavel from Bishop Clare Purcell of Birmingham, Ala., out-going president. He will serve until April, 1957, when he will be succeeded by Bishop W. Angie Smith of Oklahoma City, president-designate. The installation and election of new officers took place at the council's annual meeting in Minneapolis preceding the denomination's quadrennial General Conference.

COMMENCEMENTS

Augustana

Plans for the ninety-sixth annual commencement at Augustana College include the Rev. J. Millard Ahlstrom, pastor of First Lutheran Church at St. Peter, Minnesota, as the speaker for the baccalaureate service on June 3.

The Rev. Marvin P. Halverson, executive director of the Department of Worship and the Arts, National Council of Churches of Christ in the USA, will give the commencement address. Exercises will be held in the Washington High School Auditorium on Monday, June 4.

One hundred sixty students will be graduated, 116 receiving their bachelor degrees and 44 graduating from the two-year teaching course.

Concordia

On Sunday, June 3, Dr. Joseph L. Knutson, president of Concordia College, will deliver the baccalaureate sermon, the services being held in the gym-auditorium on campus. Providing music for the service will be the Concordia Band and Choir, with the Rev. Sanford Sorgen of Moorhead as liturgist.

Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church will deliver the commencement address, Monday, June 4, at ten a.m. Dr. Knutson will confer degrees on the 216 members of the senior class and will bestow the honorary degree of Doctor of Laws upon Mr. T. W. Thordarson of Fargo, Director of Supervised Study Division for North Dakota.

Concluding the commencement activities will be the dedication of the Carl B. Ylvisaker Library on Monday, June 4, at which Dr. Schiotz will also speak.

Pacific Lutheran

Dr. Morris Wee, Madison, Wis., chairman of the ELC's Board of Christian Education, will give the commencement address at Pacific Lutheran College, Sunday, May 27, at 3:30 p.m. in the gymnasium. A class of 164 persons will receive degrees.

President S. C. Eastvold will deliver the baccalaureate sermon in the college chapel at eleven a.m. on May 27.

Luther

Luther College will hold its ninety-fifth commencement exercises at ten a.m. on June 4 in C. K. Preus auditorium.

The bachelor of arts degree will be conferred on 189 seniors, and certificates in elementary education will be awarded to 42 two- and three-year students.

Dr. Morris Wee, chairman of the Board of Christian Education of The Evangelical Lutheran Church, will give the principal address. Dr. Wee is pastor of Bethel Lutheran Church, Madison, Wisconsin. Alf Thomas Kraabel, Chicago, Illinois, will give the valedictory address. His father, the Rev. Alf M. Kraabel, Secretary of Intercultural Outreach, Division of American Missions of the National Lutheran Council and a Luther alumnus, will address the class at a baccalaureate service, Sunday, June 3 at 8 p.m.

Waldorf

Dr. F. A. Schiotz, president of The Evangelical Lutheran Church, will be the speaker at the fifty-third annual commencement at Waldorf College on Friday, June 1. A class of 100 college sophomores will be graduated at Waldorf College. The program will be held in the Forest City Civic Auditorium beginning at 10:30. The Waldorf College Choir will sing and President Rand will award the diplomas. The Reverend B. W. Smith of Forest City will give the invocation and benediction.

Baccalaureate services for the graduating class will be held in connection with the eleven o'clock worship service at Immanuel Lutheran Church on Sunday, May 27. President Sidney A. Rand of the college will preach.

St. Olaf

The 66th annual St. Olaf College commencement will graduate 316 seniors on Sunday, June 3. Baccalaureate service for the class is schedule ten a.m. that morning, when the A. Reuben Gornitzka will speak. tor Gornitzka, a 1939 graduate Olaf, is now senior pastor at C Lutheran Church in Minneapolis.

Keynoting the commencement gram, beginning at four p.m. Su afternoon, will be Dr. Gabriel H since 1953 an administrative assi to President Eisenhower.

Two notable leaders in the fie education, David Nelson, and Dr. P. Pflueger, will receive special re nition with honorary degrees. Nelson, chairman of the English partment at Luther College, wil given the Honorary Degree of D of Literature and Dr. Pflueger, c man of the religion and philos department at Pacific Lutheran lege, will receive the Honorary D of Doctor of Humane Letters.

Academies

Baccalaureate at Augustana Acad on Sunday, May 20, had as speaker Rev. C. O. Johnson of Milbank, Dak., and the Rev. Harlan No campus pastor, as liturgist. The m for the service was sung by the a Cappella choir.

Dr. L. A. Pierson, president of ELC South Dakota District, was c mencement speaker on Friday, M 25. The valedictory was given LaVonne Rosenquist, Mapleton, Mi and the salutatory by Rosalie To son of Willow Lake, South Dakot

Guest speakers at Camrose Luthe College graduation festivities June will be Pastor Conrad E. Lund, Edmonton, for graduation; Dean H. Johns, vice president of the U versity of Alberta, for the alumni b quet; and Pastor O. H. Haugen Kingman for baccalaureate.

Pastor Marvin D. Odland brou the message at baccalaureate to graduating seniors of Dakota Luthe Academy on May 20 at Bethany L theran Church. Graduation spea on May 25 was Dr. A. M. Remp dean at Minot State Teachers Colle

ithin the E.L.C.

ONS

Rev. David J. Quill, pastor of ood Church, Glenwood, Minn., ccepted a call to become senior of Our Saviour's Church, Minne-, Minn. He will begin this new ate early in September.

Rev. Sidney A. Rand, president aldorf College, Forest City, Iowa, e the new ELC director of Chris- ducation, succeeding Dr. J. C. K. , who after having held this office 1931 will retire next fall.

Richard W. Solberg will in July to this country from Germany, e he for the last three years has d as senior representative of the ran World Federation's World e. He will return to his position ad of the history department of stana College, Sioux Falls, S. , from which he has been absent ave. Part of his work there will llecting material for and writing tory of the inter-church aid pro- carried on in Europe since 1945 e Lutheran World Federation.

e Rev. A. M. Rusten, Adams, has accepted a call to the Little vay-Squaw Creek parish, Black Falls, Wis., effective July 1.

e Rev. M. G. Berg, pastor of Rock k Church, Osage, Iowa, since 1951, esigned and will move June 1 to rhead, Minn., to spend several ths in study at Concordia College. is available for preaching assign- s in vacant parishes. His successor e Rock Creek parish will be the

I. Z. Hyland, who recently com- d a year of graduate study at Bib- Seminary, New York.

r. Norris Olson, pastor of North omonie parish, Menomonie, Wis., hed the memorial sermon May at the annual gathering at the Capitol, St. Paul, Minn., of the nesota Territorial Pioneers, an or- zation made up of descendants of lents of Minnesota while it was a tory. Both Dr. and Mrs. Olson are bers of the group.

TRICTS

rn

au Claire, Wis. The Lutheran rch of the Good Shepherd, parish Dr. E. M. Hegge, commemorated May 13 the first anniversary of its service. With accessions received that day and on Palm Sunday, this new church now has 574 members.

Southern Minnesota

Hayward, Minn. The Albert Lea Circuit WMF held its spring convention May 1 at the Hayward Church. Speakers were Pastors M. S. Knutson and I. M. Thvedt, Mr. Ramon Runkel of the Plymouth Youth Center, Minneapolis, and Prof. C. B. Helgen of Northfield.

St. Paul, Minn. St. Anthony Park Church, parish of the Rev. A. G. Lewis, had its new parish house dedicated May 13 by District President Reinertson. Later in the week open house was held in the new building.

Peterson, Minn. Arendahl Church, a unit of the Grace-Arendahl parish, will celebrate its centennial Sept. 7-9. The Rev. James W. Asp, is pastor of this parish.

South Central

Onawa, Iowa. Organized in 1876 Trinity Church, parish of the Rev. Robert Fitzgerald, commemorated its founding by holding anniversary services on April 22 and 29. Guest speakers were the Rev. O. B. Anderson, who served the parish 1931-38, and Dr. V. T. Jordahl, president of the South Central District. Greetings were given by the Rev. J. O. Wangberg, the only member of the congregation to enter the ministry. A congregational birthday party was held April 26, and in the evening of the closing day of the festivities the two choirs of the church gave a joint concert.

North Dakota

Minot, N. Dak. On June 17 District President Tallakson will dedicate the new memorial chapel which First Lutheran Church, parish of the Rev. H. B. Kildahl, Jr., has built to honor its founding fathers and the late Rev. Reinhardt Ulvilden, who served the congregation for more than twenty years. The memorial chapel, which completes the building plans of this 2,800 member church, represents a cost of about $90,000.

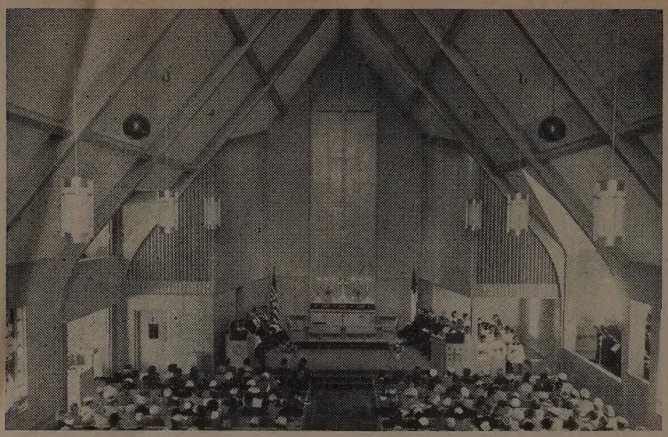
South Dakota

Lake City, S. Dak. On May 6, Lake City Church received twelve families into the congregation, thus augmenting membership by 44 percent. To each of these new member families a year's subscription to **Lutheran Herald** was given. On the same day another unit of the same parish, Zion Church, accepted six families into membership. Both churches belong to Hillhead parish, served by the Rev. L. L. Helstedt.

REMODELED WISCONSIN CHURCH

Rededication services were held April 22 at the Nelsonville Church, Nelsonville, Wis., in its remodeled and redecorated church building. Guest speakers were two sons of the congregation, Pastors J. C. Stoltenberg and Eldred Johnson. In the afternoon the cornerstone of the church was relaid. The cost of the improvements made was $17,000. The Rev. Selmer C. Knutson is the parish pastor.

NEW CHURCH DEDICATED AT MOBRIDGE, S. DAK.



The new $210,000 church of Trinity congregation in Mobridge, S. Dak., was dedicated April 22 by District President Pierson. The sermon was preached by Dr. Fredrik A. Schiotz, the general president of the ELC. Among the sixteen clergymen participating in the service were five pastors of the American Lutheran Church; the Rev. Gordon A. Selbo, pastor loci; and three former pastors of the parish: H. J. Peterson, Carl Sandbeck, and A. Elmer Moe. The new fane seats 665 in its nave and provides overflow space for nearly 200 more. An education wing contains 20 Sunday school rooms.

OBITUARIES

Theodore A. Hoidahl

Theodore A. Hoidahl, the last of the charter members of Our Savior's Church, Stanley, Wis., died May 2 at the Ebenezer Home, Minneapolis, where he had lived since the fall of 1954. At the funeral, held May 5 in Stanley, the Rev. F. M. Salvesen officiated. Mr. Hoidahl was born Oct. 5, 1862, at Tune, Østfold, Norway. In his early youth he was a sailor. In his 20th year he came to the United States, living at first in Eau Claire, Wis., and moving in 1892 to Stanley. He was employed by the Northwestern Lumber Company for almost fifty years, ending his service in 1931 as assistant secretary-treasurer. In the early days he attended Augsburg College during slack seasons. He served his church and his community in various positions of trust. In 1886 he married Annette G. Gundersen (who died in 1905) and in 1906 Laura S. Johnson (who passed away in 1954). Survivors are two sons, five daughters, seven grandchildren, and twelve great-grandchildren.

Mrs. H. N. Ronning

Mrs. Gunhild Horte Ronning, widow of Dr. H. N. Ronning, veteran missionary to China, died April 22 at Santa Rosa, Calif., 76 years of age. Memorial services were held in lehem Church, Santa Rosa, P Julius L. Hansen and Talbert Ro officiating; burial took place at halla Centre, Alberta, Canada. B Bo Telemark, Norway, she ca America as a child, living at fi the Red River Valley and later i berta, Canada. In 1912 she becam second wife of Dr. Ronning, wh year founded the church at Va Centre. From 1921-32 they liv Minneapolis while he served a ELC evangelist. Dr. Ronning di 1950. Mrs. Ronning had lived in Rosa since 1952. Survivors are brothers and a sister, three sons (ter, Canadian ambassador to No the Rev. Talbert R.; Dr. H. G. ning) and three daughters, on whom (Hazel) is the wife of the tor of the Santa Rosa parish.

Clarence Ofstedal

Clarence Ofstedal, a son of the Rev. A. A. Ofstedal, died May Decorah, Iowa, in his 64th year. fore moving to the Decorah are was a farmer for many years at Fe Minn. Among his survivors are wife, nee Ruth Andersen; his mo Mrs. A. A. Ofstedal (90 years and his brother, the Rev. R. A. dal of Decorah.

ANNOUNCEMENTS

Books belonging to the library o South Central District WMF sh be sent to the new librarian, Mrs. Thompson, Bode, Iowa.

CHANGES OF ADDRESS FOR ELC PASTORS

Harold Aasland, 17-1 Chome, Kajima Fuji City, Shizuoka ken, Japan, 4-26-5

Erling Helland, Tsoying Lutheran Ch No. 10, Sheng Li Road, Tsoying, Ta (Formosa), 4-26-56

Ralph W. Hofrenning, 3231 Fremont S., Minneapolis, Minn., 5-1-56

Thomas S. Johnson, Hdq. ASA, Center, 8622 D.U., Fort Devens, Mass.

David Lovaas, 749 Bluff St., Beloit, 5-15-56

Lloyd Sand, Poli par Garoua, French eroun, W. Africa

Ronald Soderquist, 202 Claremont Jersey City 5, N. J., 5-1-56

A. M. Stene, 1928 Greenview, Beloit, 4-30-56

N. B. Ursin, Wittenberg, Wis., 4-27-5

S. F. Veldey, Deer Park, Wash., 5-1-

Richard L. Combs, Hq. & Hq. Co., Co Command "C," APO 39-1, c/o P.M., York, N. Y.

Robert Crofton, Bruce, Wis., 5-28-56

Arland Fiske, Mylo, N. Dak., 5-15-56

Harvey A. Grote, 1051 Sherman St., gis, S. Dak., 5-10-56

O. P. Stavaas, 307 S. Jordan Ave., Ven Calif., 5-5-56

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ness corner building for rent. Now le. Near loop and Chicago Avenue in apolis. Gas heat furnished. Ideal for pe of store or office. 466-11C

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Seminary couple wants living quarters unfurnished, starting June 1. Prefer close to Luther Seminary in St. Paul. 466-12B

POSITIONS WANTED

Woman wants housekeeping position for elderly Christian couple in town or country. More for a home. 466-13D

Young Christian woman wants full-time work for summer months of '56. Office work experience, and domestic services. Junior in college. 466-14D

HELP WANTED

Girl, at least 16, to help with housework in home on Lake Minnetonka, Mpls. 4 daughters, ages 10, 8, 4 and 7 mos. Be like one of the family. Separate bedroom. 466-15F

Widow offers to share her home in small northeastern North Dakota town with congenial woman who can drive her car. Good home and fine community to live in. Good roads, easy access to county seat town. References requested. 466-16F

Full-time custodian wanted for large ELC church and parish education unit in east Minneapolis. Prefer couple or small family. List qualifications in first letter. 466-17G

Heating plant installation man, married, good habits. Work will consist of installation of oil burning furnaces and conversion burners. Plumbing experience helpful. Steady year-round work for right man. Large Lutheran community, southern South Dakota. 466-18G

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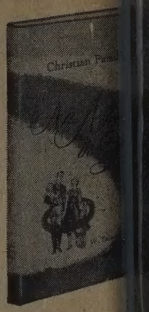

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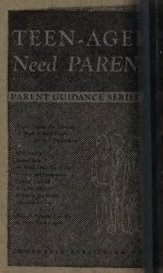

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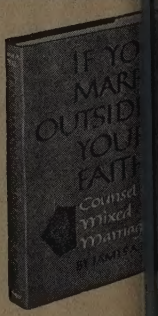

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